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DAN SMOOT

RACE WARS, U.S.A. - PART VI

In their mythology, liberals cling to several ineradicable prejudices as revealed truth. One is the belief that Negro crimes and mob violence are caused by poverty and discrimination. There is a mountain of evidence to shatter that belief, but it remains a main article of liberal faith.

In January, 1964, President Johnson declared "unconditional war" on poverty. By March, he had created the Office of Economic Opportunity and had demanded a stupefying number of special programs to aid, uplift, train, employ, feed, house, entertain, educate, and medicate the poor — all in addition to multi-billion-dollar programs already operating for the same general purposes. The President even included the proposed Civil Rights Act of 1964 as a part of his war on poverty.

In short, the President struck with all available weapons against what he, Negro agitators, civil rights leaders, the American Civil Liberties Union, the National Council of Churches, the Communist Party, Robert Kennedy, claim to be the root causes of Negro violence: poverty and discrimination.

But just as the great packet of presidential bills to make all Negroes contented and prosperous began to move through congressional committees, a horrible Negro crime against a Jewish woman in New York City (May 30, 1964) touched off an orgy of savagery by Negro teenagers who beat, knifed, robbed, raped, and terrorized in subways, on streets, trains, and ferries.[1]

Less than 3 weeks later — June 19 — the Senate, by a vote of 73 to 27, passed the Civil Rights Act of 1964. The House passed it on July 2, 294 to 131. This was the bill that Congress had rejected the year before when submitted by President Kennedy — the bill that Adam Clayton Powell said he, at the invitation of Kennedy, helped to write.[2]

Surely, this would cool off the long hot summer: Negroes were getting what their own dearly beloved, white-hating, militant spokesman demanded.

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But on July 16, 1964, New York City Police Lieutenant Thomas Gilligan tried to arrest James Powell, a 15-year-old Negro. Man-sized and ferocious, Powell attacked the officer with a knife. In self-defense, Gilligan shot and killed Powell. Negro and civil rights leaders demanded that Gilligan be fired and charged with murder. Harlem Negroes went on a bloody rampage which was then considered the worst Negro riot in recent history. New York Police Commissioner Michael J. Murphy had to mobilize his entire 26,000-man police force to suppress the violence — and was, of course, accused by Negro and civil rights leaders of police brutality.[3]

None of the teenage black savages involved in the New York City riots during the summer of 1964 ever experienced real poverty. All of them could have been in school or at work. Their places of residence were equipped with indoor plumbing, adequate light and heat, and, for the most part, television. None had ever gone hungry because he could not get food. Clothing, medical care, schooling, housing, and even entertainment were available to all of them at taxpayers' expense. A majority of them had spent most of their lives on public welfare of one kind or another, because they and their families chose not to support themselves. New York City and New York State have been governed for a generation by liberals, who have enacted all the laws which Negro agitators claim to be necessary to make Negroes happy: "fair" housing, "fair" employment, "fair" everything. And on top of all that, the U. S. Congress had just passed the Civil Rights Act to which Harlem's own Adam Clayton Powell claimed paternity.

What would it take to pacify mobs of Negro teenagers who have spent most of their lives in idleness at public expense? This question seemed to put another spur to Congress. The blood had hardly stopped flowing in Harlem, when the U.S. Senate (on July 23, 1964) passed, 65 to 35, the Office of Economic Opportunity Act, the first major congressional step toward providing ammunition for Johnson's war on poverty.

The next day — July 24 — 2 white policemen arrested a drunk and disorderly Negro in Rochester, New York. A gang of Negroes who surrounded the officers soon became a mob of about 4000 marauders, raging through 50 city blocks, knocking out store windows and pillaging, using guns, bricks, bottles, and fire bombs against outnumbered police. The National Guard restored order on July 26. Four white men had been killed; 350 persons (including 35 police) injured; more than a million dollars in property damaged, stolen or destroyed.[4] Rochester moved into first place as having endured the worst Negro riot in recent times.

What is the plight of Negroes in Rochester? Rochester is a prosperous city of 300,000, where whites have long prided themselves on eliminating racial segregation and discrimination. Negroes (about 10% of the total population) share the general prosperity — own fine homes in the best neighborhoods, mingle freely with whites. At the time of the 1964 riot, more good jobs were said to be available to Negroes in Rochester than in any other city of comparable size. Yet, after the riot, the National Association for the Advancement of Colored People demanded that Rochester provide more jobs for Negroes and make immediate improvement in housing and recreational facilities.[4]

Concerning the 1964 Rochester riot, Dr. Benjamin Pollack, assistant director of the Rochester State Hospital, said:

"Rochester is the last place a thing like this should have happened. Many of our Negroes here live in greater affluence than those of their race almost anywhere else in the country. Community leaders have worked for years to break down racial barriers. Half the employes at the State Hospital, for example, are Negroes. . . ."[4]

An industrialist (who has been a key figure in Rochester's efforts to preserve racial peace and help Negroes) said:

"The attitude of Negroes seems to be, more and more, 'The white man has got to give me something — and if he doesn't give it to me right away, I'll grab it.'

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"You just can't win. You try to do what you can, and Negroes don't respond.

"You build them high-rise apartments, and almost overnight those new apartments become high-rise slums. You offer them educational opportunities, and they reject them.

"You try to train them for skilled work, and, by and large, they aren't interested. You offer them jobs, then, that require nothing more than a strong back, and they — many of them — just sneer at you.

"They know that here in Rochester, they can live on relief handouts and city charity without doing a day's work."(4)

Congress stayed busy throughout 1964 enacting Johnson's great society legislation to eliminate all the causes of crime and mob violence, while crime and mob violence continued to grow and spread.

When Congress convened in January, 1965, Negro agitators and white civil-rights hate-whitey mongerers had a new batch of demands. President Johnson was eager to comply.

On March 15, 1965, Johnson called Congress into extraordinary joint session and demanded the monstrous, unconstitutional voting rights bill of 1965 — a piece of legislation which he had promised Martin Luther King. *We shall overcome* — the slogan of racial agitators — was a refrain in the President's speech. At the time, Martin Luther King was in Alabama, leading an assorted group of racial agitators and other human vermin in demonstrations against law and order.

On June 4, 1965, Johnson spoke to students and faculty at Howard University in Washington, D. C., a school attended mostly by Negroes, financed largely with taxpayers' money provided by the federal government. Howard is the alma mater of Stokely Carmichael. His mentor there was Dr. Nathan Hare, a Negro professor of sociology, who considers himself a "theorist" of the black power movement. Here are some remarks which Hare made in an interview with staff members of *U. S. News & World Report*:

"The Declaration of Independence declares the right to life, liberty, and the pursuit of happiness. . . . We [Negroes] don't want the pursuit. We want the happiness. . . .

"We don't see integration as anything which is a desirable end in itself. . . .

"A colleague of mine has proposed that every Negro child be given scholarships through the Ph.D. level, if he desires. . . . There has to be some catching up, and even equal opportunity at the present time would be putting us at a disadvantage, still.

"Yet, we don't ask any special favors. . . ."(5)

Asked how Negroes, who represent about 12% of the U.S. population can seize power without white help, Hare said that Negro militants have white allies but that they depend mainly on organization among themselves, especially in areas where Negroes equal or surpass whites in number. To show the importance of determined organization, Hare speculated on how blacks in Rhodesia could easily butcher all whites:

"The blacks outnumber the whites 23 to 1 in Rhodesia. But they grumble in the dark. . . . Why, they could have taken each a finger — 10 of them a finger apiece, 10 a toe apiece, and 3 could take any other appendages which they desired — and pulled each white man apart, if they had been organized and determined."(5)

Asked whether he believes Negroes in the United States should try to establish an autonomous state — that is, fulfill the old communist goal of detaching territory from the union and establishing it as a separate Negro nation — Hare replied:

"Well, the District of Columbia is two-thirds black, and pretty soon we're going to have what amounts to a separate State here, if we gain some autonomy through home rule. So, I think we'll start with the District of Columbia and see how it works out. . . .

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"We would let [the federal government] . . . stay here, if the government is willing to operate in a black city — a black State.

"The federal government could still have its White House. Now, there are some persons who want to move it to Howard University and call in the 'Black House.' But I think we could let it stay the White House.

"Of course we'd have to start charging people tolls, like other cities do, to come in here."(5)

Hare said the "administrative elements of the black-power movement" would decide how much rent to charge the federal government for use of land in the District, after Negroes seize power.

Asked whether Negroes plan to seize control by legal political means in communities (like Washington, D. C.) where Negroes outnumber whites, Hare replied no. Outvoting whites would give Negroes political power; but they want much more than that, Hare said. Negroes want economic and social power. Asked how, then, Negroes plan to seize control of such communities as Washington, D. C., if not by the legal means of voting, Hare replied "by any means available," indicating that black-power leaders have already decided upon the means, but refusing to disclose what they are. Hare did, however, give an example of the "means available":

"I understand that only 30,000 persons were actively involved in the Russian Revolution. I don't know how many persons Castro had in the hills with him in Cuba, but not a great many.

"Some persons have all kinds of theories — such as, say, get a few pounds of this drug, LSD, and drop it in the water supply of each major city and disorient the city.

"You don't need the whole world on your side any more, and people are coming to see that."(5)

Hare said that his black power philosophy is growing fastest on black-college campuses — which, of course, gives the lie to his own and all other liberal contentions that poverty and discrimination are the causes of Negro unrest and violence. American Negro college students know as little about want and oppression as white college students do.

Nathan Hare was on the faculty at tax-supported Howard University from 1961 to 1967. The University refused to renew his contract for the 1968-1969 academic year. The American Association of University Professors and the American Civil Liberties Union have taken legal steps to force the University to rehire him; and he himself threatens that Howard "might have to be brought to a halt, closed, wiped out and eliminated" if it is not run to suit black-power militants.(6)

But Hare was still a prominent and respected member of the Howard University faculty when President Johnson spoke there on June 4, 1965. Johnson's speech was as inflammatory as anything Nathan Hare ever said; as full of hate-whitey incitations as any harangue ever delivered by Stokely Carmichael or Rap Brown. Indeed, there are striking similarities between some of Johnson's remarks and some of those by Nathan Hare — as I will show next week by quoting from the President's speech.

NEXT WEEK: More on the race wars.

FOOTNOTES

(1) "New York City In Trouble — Another Chapter," *U.S. News & World Report*, June 15, 1964, pp. 43-5

(2) UPI dispatch from Long Beach, Calif., *The Dallas Times Herald*, June 23, 1963, p. A17

(3) UPI dispatch from New York City, *The Dallas Morning News*, May 20, 1965, p. A28; story compiled from wire services, *The Dallas Morning News*, November 8, 1964, Sec. 1, p. 3

(4) "Rochester: Where A Race Riot Hit A 'Model' City," *U.S. News & World Report*, August 10, 1964, pp. 37-40

(5) " 'Black Power'— Its Goals And Methods," *U.S. News & World Report*, May 22, 1967, pp. 64-8

(6) "Militants Pledge to Change Howard U. or Wipe It Out," by Paul Delaney, *The* (Washington, D. C.) *Evening Star*, July 6, 1967, pp. A1, 8

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